

No 2. 9 2925
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A Full and True
ACCOUNT

OF THE
Notorious Wicked Life of that *Grand Impostor,*

John Taylor;

One of the
Sweet-Singers of Israel,

Who was
Committed to the *King's-Bench*, for speak-
ing Blasphemy; and on *Monday* last, was Con-
fin'd close Prisoner to the *Common-Side* for uttering
Treason against his *Majesty*.

To which is added, One of his *Prophane Songs*,
Copied *Verbatim* out of his own Book; which he sent
to *Muggleton* (whom he calls Brother): And a farther In-
spection, to the Base Principles of those of his Sect; *The*
Sweet-Singers of Israel, or, *Family of Love*, than any yet
hath been Printed.

With Allowance.

London, Printed for *Benj. Harris*, near the *Royal-Ex-
change*, 1678.

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A Full and True

ACCOUNT

John Taylor

of the County of ... State of ...

do hereby certify that the foregoing is a true and correct copy of the original as the same appears from the records of the ...

County Clerk

Witness my hand and seal this ... day of ... 19...

...

...

A Full and True Account, of the
Notorious Wicked Life of that Grand Im-
postor, *John Taylor*, one of the *Sweet-Singers* of
Israel, &c.

SINCE the late Account we gave you of the *Lewd Principles*, and *Prophane Practices* of the *Sweet-Singers* of Israel, (as they call themselves); we have made a much farther Inspection into their Impieties; and indeed find them so Absurd, and contrary to all Religion and Honesty; and also, that they (the Professors of them) are so Diligent & Industrious, to Recommend them to the Embraces of the Vulgar; that we held our selves oblig'd by Conscience, to exhibit this Ensuing Narrative, wherein the Luxurious & Profane Life of this Grand Impostor, *John Taylor*, the well-disposed Reader will find, that this Impious Sect of *The Sweet Singers* of Israel, or, *Family of Love*, ought not only to be Excommunicated out of the Conversation of all good Christians; but indeed, to be Excluded the Benefits of a Civiliz'd Common-Wealth:

But before we wade into the muddy History of this Impostor's Life, we thought good, to premise, that we will insert nothing concerning this *John Taylor*, but what in effect we received from his own Lips, or else, extracted from his Manuscripts: which any one, for the expence of a groat or six pence, to be spent with him in drink (in the *Prison*) may either hear, or see.

He came up to *London* above Twenty Years since; but being destitute of Employment (not ha-

ving been bred to any Trade,) he was forc'd to wander about the City, in little better Degree, than that of a Vagabond: And being destitute of Friends, that might Contribute to his Relief, it was not long ere he felt the Effects of Necessity: But by his Art and Dexterity, at last, over-came all.

Being Naturally of an Inquisitive Nature, he made it for some time his business to haunt Conventicles, and Seditious meetings, where finding that many of their Teachers were much admired, and mightily treated and encouraged, by their Ignorant *profelytes*; and finding in himself, that he had as much Impudence, (if not Learning) as the best of them, he presently resolved to set up for himself: And as the *Devil* would have it, at that time (when *Pröphaness* it self, might have bin Licens'd, so that the *Prophaner* could any way contribute to the Establishment of the then *Usurper*) there were an upstart Sort of *Religionists*, called *Ranters*; whose lewd Lives, and loose Principles, did so exactly jump with the Vitious inclinations of this *John Taylor*, that he firmly resolved, when he had alter'd it, by soyisting-in some other obsolete *Tenets* of forgotten *Hereticks*, to pitch on the Profession of no other Opinion but this; which he terms, *The Sweet singers of Israel*, or, *the Family of Love*. And having just as much Learning, as was necessary to contribute to his Purpose; that is, by the help of it he could make a shift to read *English* and Write it in a hand Unintelligable to any one but himself; it was his Misfortune, to light on an old *Treatise*, of the *Herese* of the *Nicelaitans*; which admitted

mitted of a Community with Women, or, that it was lawful for them to have Carnal knowledg of each others Wives: With many more Irrational, Irreligious, and Ridiculous *Fopperies*; which, Artificially blended among those of the *Ranters*; made such a *Hodge-Podge* of Non-Sence, that it would have puff'd *Adam* himself, had he bin living, to give it a Name.

However, by these wickel Contrivances, during the late Tyranny and Rebellion, he made a shift to delude many ignorant Adherents, and had in a good measure pickt up his Crums; when that peculiar care taken for the promotion of the only True Religion, which he providently imagined would be the inseparable Concomitant of his Majesties happy Restoration, frighted him from these evil Practises, and forc'd him Clandestinely, in Holes and Corners, to whisper that damnable *Heresy*, which before he had the impudence to maintain, even in the Face of a Considerable Congregation. After this, we heard nothing of him for many Years, till here of late taking advantage of that merciful Indulgence, graciously permitted to more moderate Discenters, he has again endeavor'd to Revive his damnable Tenets; but with such ill success, that as he was preferring them to some Wiser and Honester than himself, they intercepted him, speaking Blasphemy; For which he had two fair Tryalls at *Westminster*, and was found Guilty of the Indictments; and there-upon deservedly Committed to the *Kings Bench Prison* in *Southwark*, there to remain till he Recanted his former Blasphemous Pretentions, *to be the Son of*

God &c. and could deposite the sum of One Thousand Marks, which he was Fin'd in, for the asserting that, and many more wicked, and unheard of Blasphemies.

As for his behaviour, since his Commitment to that Prison, it has been so debauched, and prophane, that even his Fellow Prisoners are both aweary and ashamed of him; if he meets with any one will treat him, he will drink liberally till he is drunk, repeat & affirm, his Blasphemy, *That he is the Son of God*, That it is impossible for him to Sin; with thousands of other horrid, and irreverend expressions, which ought rather to be rack't up in the Embers of oblivion, than disturb the Ears of any well minded Christian.

Till Monday last he Continued to content himself with these, and such like hideous enormities, to the great exercise of the Patience of those poor Confin'd Creatures, who were by force oblig'd to be his Auditors; but then, as if the Devil, who certainly agitated him all that while, had hitherto wanted an Opportunity to effect his design, he was then so great with him, as to Prompt him to add *Treason* to his *Blasphemy*, which the Sincere Loyalty of Several of his Fellow Prisoners, who over-heard him, being not able to endure to hear, and indeed the Laws of the Land warning them to the Contrary.

As their duty was, they presented an Enformation against him, in such manner, that order was sent to the Marshall, to keep him Close Prisoner to the Common side, till he should be sent for, from thence to *New-gate*, and take his Tryal at the *Old Bailey*, there to receive Sentence for his fact according to Law.

In

In the *Interim*, for a Taste of these *Sweet Singer's* Devotion, we shall give you one of their Special Songs, made by this *John Taylor*, and sent to his Brother *Muggleton* (as he calls him) Which, with much Affectation, as well as Affection, they Sing to an old Ballad-Tune. The words are these. extracted *Verbatim*, out of his own *Manuscript*; and therefore, not to be mended.

I.

*Come Muggleton, my Brother; why should we live at Odds?
Muggleton, be not mistaken; for certain we are Gods:*

*Come, let us live in Love with God and Man;
There is but one true Record in the Land.*

*Gods Kingdom is at hand; Muggleton come in,
From thy Backsliding, to the Spirits Guiding.*

*The Rose and Crown; God's Love is Life Eternal,
The Spring of Life Renown'd.*

II.

*Muggleton, thou may'st believe me, I love thy very Soul:
Thy Inventions do beguile thee, they make thee play the
Let co thy Ram and Dam to Hell, for aye; (fool.*

The Love of God is free, no partial way.

Come Muggleton a way, Juball doth Sound;

Come into his Bosom, that mine heart hath Chosen:

*Large is his Love; Come Shake-hands in the Kingdom,
Which no Man can remove.*

III.

*Come Muggleton, Brother; Behold, and have Regard:
We both stood in the Pillory; we shall have ope Reward.*

*God is but One in All, & All in One; What should hin-
(der our Communion? Come*

*Come Muggleton, come Home, And dwell with us.
 The Love of God is Pure, & shall endure: Our Heart is
 (Gods)
 Like Gods, & so like-minded: We cannot live at Odds.*

This Taylor has, I believe, above Five hundred of the same Prophane and Non-sensical sort of Songs in one Book of his own Writing; which, as he would have his Silly Admirers believe, were Inspired into him, by the *Divine Spirit*: But, how little they savour of any such Original, we will leave the Reader to Judge. — There is not a Tune to be named, from *Pudding-Pies*, to *Johnny Arm-Strong*, but these People have, as they call it, a *Divine Song* to it.

A Woman of their Profession (*Betty Roan*, by Name) came into the Room, whilst we were with Taylor; and sung us one, of almost Half-an-Hour long, to the Tune of, *Fenny come tye my Bonny Cravat*: Aggravating the irreverence with such Antick and wanton Gestures, as could not but engage us into a great Amazement; and could not but have Operated the like Consternation in any modest, or Considerate Christian, that had bin in our Room.

The Publisher of this Paper, went himself to learn the Truth of this matter; and has Deliver'd nothing in this Paper, but upon certain knowledg of the Truth of it.

F I N I S.